# enRAged

"the journal of Revolutionary Action"

This article was completed just after the invasion of Iraq. It is not an article about the horrors of the war, but some observations on the anti-war struggle. Nor, is it a critic of the conservative nature of the anti-war struggle in Australia, which reflects the relatively low level of political development here. Rather it is about some of the positive implications of our struggle. While we feel horror, grief and anger at the mass violence inflicted during the war and our inability to stop it, it is important that we are not overcome by feelings of hopelessness and despair. When we are confronted with pain, suffering and fear, it is our ability to support each other and affirm our desires that can and will counter the destructive effects of a system built on our misery.

A month after the attacks on the World Trade Centre, Revolutionary Action called a meeting to discuss establishing a local network opposing war and repression. Concerned at the lack of united and diverse creative action against the rising tide of war, we felt that we could assist the self organization + mobilisation

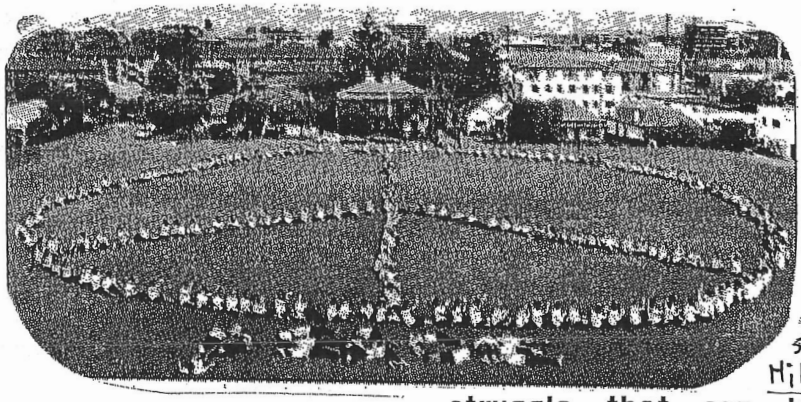
of the local working class in opposition to the intensification of war and repression. The meeting attracted around 40 people from a variety of backgrounds and it was agreed by all at the meeting, that we should form South Coast NO WAR. Since that time NO WAR has helped to organise a number of marches and vigils, initially against the war on Afghanistan and more recently against the war on Iraq. Most recently NO WAR helped organise the largest anti-war demonstration in Wollongong's history.

While we do not support unity for unity's sake, we are committed to principled unity, particularly at critical times. At the same time we try to prevent bureaucracy, hierarchy and elites from emerging within the organisations we participate in. The reason that NO WAR was able to help organise such a large anti-war demonstration, was partly because the group managed to find concensus on various issues and worked together regardless of our differences. But more importantly, it was due to the width and depth of anti-war feeling and a wide spectrum of local people self organising in opposition to the war. This level of anti-war activity was reproduced around the world. While the Sept 11 attacks saw a rapid intensification of war and repression globally, led by the most fascistic sections of capital, the struggle for and against the war on Iraq has exposed the contradictory nature of the present political order. While it is often argued that capital now reaches into every aspect of our lives in order to control us, the anti-war struggle shows how our actions can and do challenge and subvert capital everywhere it reaches.

This years Valentines Day demonstrations saw the largest peace actions in the history of Australia and the largest simultaneous global anti-war actions ever. While limited in many ways, these actions also demonstrated an increasing understanding of the nature of capital and a desire for peace and love that is part of a new type of internationalism which is being globally regenerated by the working class in action.

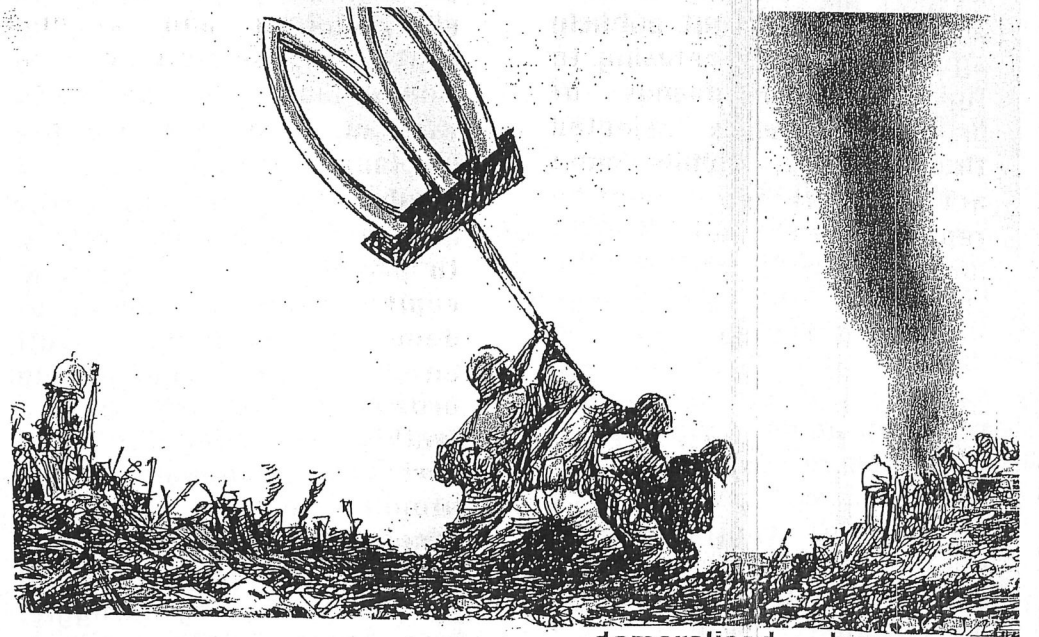
During the Valentines Day weekend demonstration in Sydney the organisers tried to foist speaker after speaker on us. In response thousands of people chanted

"march, march, march" and began marching, forcing the speeches to end. The hundreds of thousands of people taking part quickly overwhelmed both the cops and the marshalls. As we occupied the city block after block, huge areas of the city were reclaimed, until the whole city centre was full of the multitude. Here we immediately began to construct a new city. With no cars, children played on the streets, skaters and bike riders enjoyed their new freedom, vast areas were festooned with drawings of flowers and doves, people frolicked in fountains. Our creativity was displayed in a carnival of puppets, banners, placards, face and body painting, costumes, badges, t-shirts and we celebrated our rebellion with music, dancing, singing and the decoration of the city with childrens' chalk drawings.



Smiths Hill High

Marches like this can be a way of coming together to demonstrate, communicate, to share and to celebrate, our resistance to war. Of course marches are not enough and are often dominated and controlled by hierarchical groups. But marches are only part of a larger, diverse and increasingly militant struggle that can be an empowering, powerful and liberating experience for millions of people across the globe. The marches I have taken part in have been contradictory. On one hand they are relatively conservative and restrictive, but they also help bring people out of isolation, build links between people, expose the limitations of such actions and can often lead to a better understanding of the need for more militant action and the need for self organisation.



One of the most important aspects of the Wollongong marches has been the participation of people from Arabic and Islamic communities, many of whom are feeling increasingly isolated and scared. For me the involvement of these people, the links we have made, the warmth with which they have been greeted and the solidarity that has been shown, has been the best part of NO WAR's actions so far. But it is not only people who are the victims of racist and religious discrimination who have been encouraged and supported to overcome their fear and isolation. Many people who have never taken part in demonstrations or who had become demoralised have com together to take action.

While large demonstration and the resistance of man governments to the wa received much of the media' attention, workers in man areas refused to cooperat with the war. Our counte power is complex an diverse and has include such things as direct actions symbolic actions, lobbying strikes and industrial actior From the Italy wid blockades of the "trains o death", the mass arrests i San Franscisco the day th invasion began, to nud peace signs and studen rampages through Sydne our action has been creativ and diverse. Many arme forces personnel have bee

shots, speaking out publicly against the war, refusing to fight, and thousands of British reservists rejected their call up. While most acts of resistance will not be reported, they all help to weave a web of struggle that stretches across the world in a massive challenge to the ideological, political and military power of capital. The working class rebellion against the war on Iraq helped to divide the ruling class, as different sections of capital fought openly about the need for the war. While global capital increasingly relies on international agreements and institutions, the undermining of the United Nations, the European Union and NATO leading up to the war indicate the precarious nature of the system.

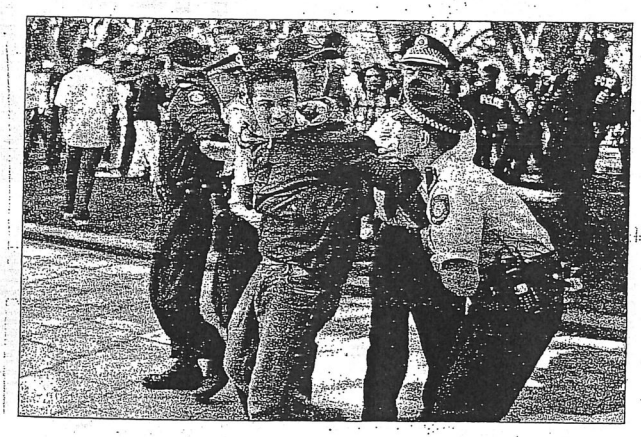
"You are either with us or you are with the terrorists."

This call to arms by George Bush sends a clear message to all. This is a time for growing global polarisation which is likely to bring about an intensification of terror and war. As capital seeks to scare and brutalise us, we can see a growing social polarisation which is contradictory and beyond control. As sections of the ruling class descend into fascism, a radicalised working class rises to the challenges before it. The need to use war and terror to protect the crisis ridden capitalist system, demonstrates the power of an increasingly self organised and uncontrollable multitude. We are not a society of alienated and atomised individuals lashed together by the state, we are a global society of people engaged in and interconnected by struggle. As those with power increasingly seek to command and control us, the response from more and more people is "no!"

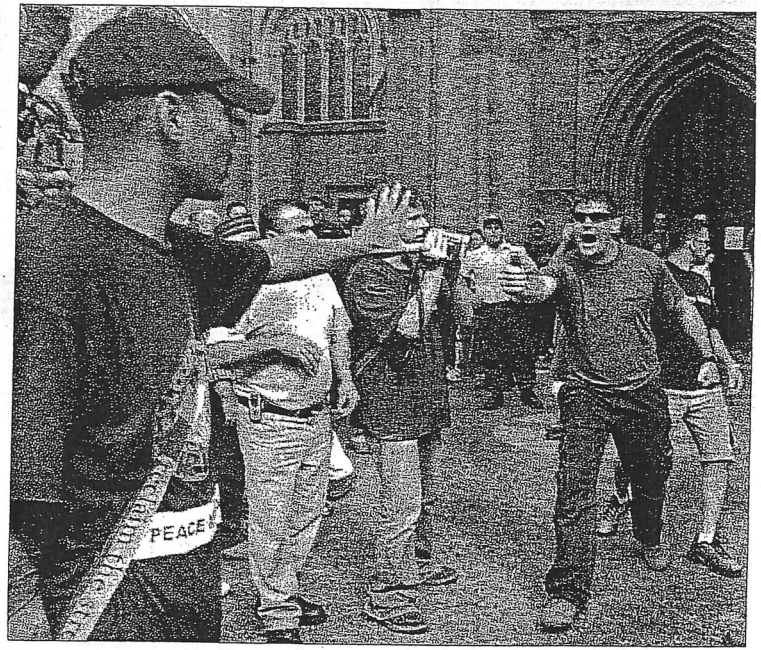
While it often appears that capital has an effective command over the entire life of people, it is clear that many people resist, defy and rebel against attempts to control them. Of course, people do feel scared and hopeless about the future of humanity, but many people also courageously declare and act on their desire for a better world. While their is obviously real alienation and atomisation, which makes

**We're at war till we're free**

# Anti-war protest turns ugly as students get a lesson in violence



SYDNEY MORNING HERALD




**Spray-on:** An alleged undercover policeman aims capsicum spray at protesters.

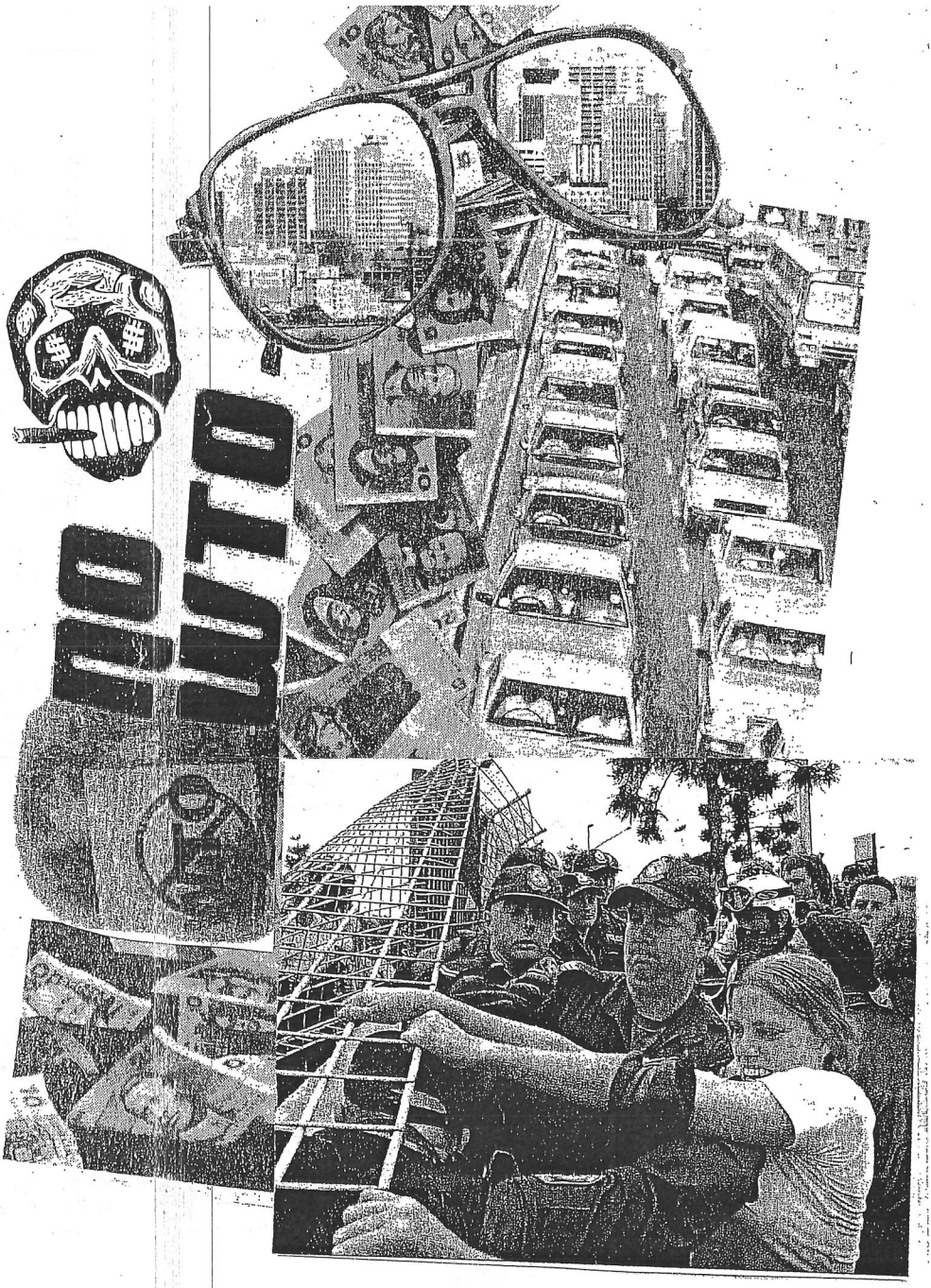
some people feel powerless, increasing numbers of people take collective action and reach out across the globe in powerful articulations of hope. The growing militancy and power of the working class cannot be defeated by the armies of the world. As the defiance of the Iraqi people demonstrates, dictatorship and war cannot crush us.

The struggle for peace is now at a critical stage. The war on Iraq has exposed the limitations of our power, while also assisting in the development of the global rebellion against capital. Key ingredients of building a successful anti-war movement are confidence in people's potential, solidarity with each other and a long-term view. While we have not been able to stop the invasion of Iraq, over time we can stop war. The active involvement of millions of people in the anti-war struggle gives people more confidence in their own capacities to think and act for themselves. It is important that we try to make space for a diversity of voices within our struggle. To insist on expressing only the most 'correct' line or taking the most 'conservative' or 'radical' action can isolate and exclude people who are interested in a variety of alternatives and who are learning from a range of experiences. Supporting activities that the majority of people against war, can and wish to take part in, will help to build and develop further struggle.

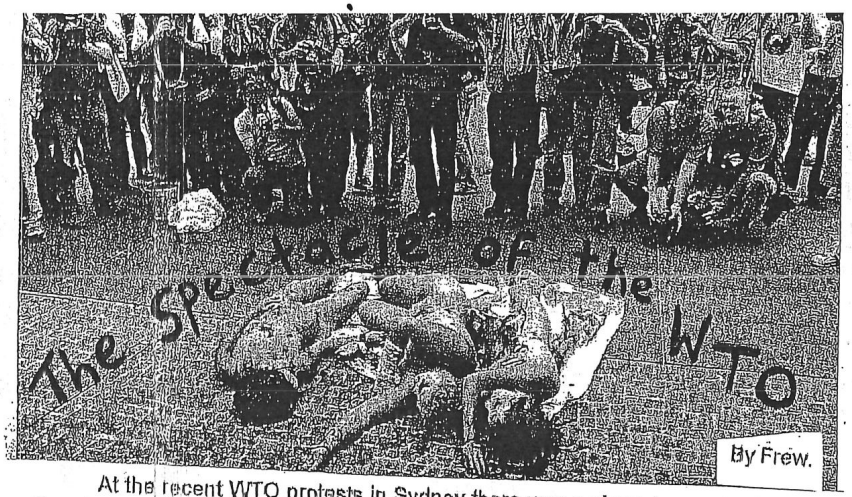
Of course the important question is not just how many people take part in actions, but why and how they take action and who controls the action people take. While participating in NO WAR, Revolutionary Action comrades have tried to increase the direct participation of the working class in the anti-war struggle. We have argued for and supported a variety of individual and community activities that reflect the diversity of peoples experiences, situations, understandings and desires. While we tried to encourage direct democracy and militant class struggle NO WAR reflected the relatively low level of local radicalisation. Still, support for a variety of actions including direct action and civil disobedience was strong, but how and where to carry it out was unclear and undecided.

Today, it is not just those who see themselves as "revolutionaries" who are trying to find more effective and potent methods of struggle. Across the globe the working class is generating new forms of activity and producing diverse and innovative ideas and practices. Faced with a growing sense of fear, the spectacle of militrarisation and the awesome power of global political and economic forces, more and more people are rejecting the state and looking to self organisation as a response to terror and war. The response of the workin class to war is to try an constitute itself as uncontainable positiv political force. During th current anti-war struggle we have seen a growin wave of disobedience an defiance that should be a inspiration to us all. We ar learning how to treat eac other as equals, how t cooperate and communicate without bosses and laws and how to build the kind o world that we want to live in. Rather than terror, despair and war, our answe is to generate collective actions of defiance, rebellion, desire and love.

Nick




***Shut down the World Trade Organisation!***




At the recent WTO protests in Sydney there was a clear demonstration of The Spectacle in action. The Government and the corporate media used quite sophisticated methods of propaganda to derail the protests and to limit the effectiveness of any action planned around the event. Sections of the protest movement also helped to maintain the Spectacle (or at least their version) by engaging with the Media on their terms and playing "leading" roles at the protests.

To help see through these constructed realities both the Spectacle and the protests need to be analysed. I am writing as a participant and this is MY view of what really happened. The sources are mostly in my head and I apologise if anything is misrepresented as I am but one of thousands and have no real overview on which to base my observations.

The Spectacle.

*Keep them in the dark and feed them Shit.*

The Spectacle is, in essence, the presentation of reality by those who maintain power structures. This presentation of reality is based in reality, at least partially, yet is used to portray a set of ideas that maintain a group that is (or aims to be) over and above the rest of society.

In capitalist society the twin ideals of Law and Democracy are mixed with Consumerism to maintain the Status Quo. All Mass media outlets are controlled by either corporations or probusiness governments. The population is taught to believe that all power structures are static, that voting represents real power and the Law is the embodiment of what society stands for. This view is a constructed reality used to maintain the current political system, Capitalism.

Running the media is quite profitable, as some of the richest people in the world know only too well. Not only is there allot of money to be made by selling advertising, there is allot of power to be wielded for those who can manipulate public opinion.

Ratings is the prime drive of all Media. The larger the audience, the more money raised from advertising. Advertisers want an audience receptive to the Advertisements so criticism must be muted, anything that threatens the continued sale of the advertised products must be silenced and the consumers fears put at ease. Support for the government must be mixed with a constant stream of support for the system. Because the whole mass media is controlled by groups with similar interests there is no real conflicting voices. The capitalist version of reality is the most readily believed. History is being written, and rewritten by the Winners every day (just like 1984).

The Spectacle extends to everything, around my computer desk as I write, there are a dozen odd Corporate Logo's. The way you walk around a shopping centre is preplanned to make sure you have maximum exposure to products. Ads always come on just before the climax of a Movie to ensure a captive audience for the product. In the end we are all children of the Spectacle.

One of the main aspects of the Spectacle is the nature of how information is disseminated. With over 90% of all news information controlled by either capitalists or pro-capitalist governments, everyone is passively fed tidbits of information about what is happening around the world. The role of the average person is to accept what is presented to them as reality. Reality is determined by the journalists and editors, who are hired by the owners.

This extends to all aspects of our lives. The truly powerful can bend "reality" to their will. The Spectacle incorporates everything from what is taught at school (eg. textbooks used, subjects offered.) to the way a funeral is carried out. It is, in many ways the driving feature of Western culture, *consume at all cost*. The reality presented to us from birth to death is designed to make us all passive cogs in the machine.

Some of us see what is going on and fight back. We are by no means outside of the Spectacle, we just become the subjects of the Spectacle, minor actors not really worth explaining. We are portrayed as misguided, "violent" protesters who are interfering with the daily running of the world. At least we are mentioned, the only worse thing than being misrepresented by the mass media, is to not be represented at all. We may not believe the mass media, but we are still influenced by its reality, as there are still many people who believe what is presented. After a protest we all watch ourselves get used as part of the Spectacle safe in the knowledge that at least we know what is going on.

There are many cracks in the Spectacle, so it is not all bad. Advertising is less effective than it used to be (a serious problem to the marketing industry). The Internet has become a source of free information enabling more access to views contrary to the Spectacle and it also enables people to express their own views. We all can become the journalists, the opinion writers and the editors. We can become our own active participants in reality. Free information is the weapon with witch we can smash the Spectacle once and for all.

The WTO.

When the World Trade Organisation (WTO) announced that the Mini-Ministerial meeting for the next round of negotiations was to be held in Sydney, there was little information about where it was to be held. Initially it was to be held in Double Bay. Getting to Double Bay was going to be a logistical nightmare for everyone going to protest, yet we would be going to one of the richest suburbs in Sydney right in the midst of the homes of Australia's Elite. Defending the Hotel would be difficult for the Police and if they succeeded they had to keep us out of the surrounding area. (I had images in my mind of one burned out BMW after another)

This was canned by the NSW Premier, Bob Carr for the obvious reasons and no new site was announced. The media remained silent for weeks, making it virtually impossible to organise a serious protest. Rumours were circulated that it was to be held in Coffs Harbour, Canberra, the Olympic Site and Darling Harbour. Little is known about the sources of these rumours, and I suspect some of them were leaked specifically to create confusion.

With a few weeks to go it was announced that the site would be the Olympic Park at Homebush. The defence was already worked out before the Olympics and the site was protected by special legislation to make it easier to arrest anyone doing anything. Some of the powers included being able to ban "categories of person" from the site and

arrest people for "intimidating the public". The Sydney Spokes-Council had already organised a day of action in the city as no site was known and something had to be organised.

The media began by showing scenes from other "violent protests" around Australia, warning the population that these troublemakers must be dealt with. The protests were banned, without any mention of the threats to civil liberties that this imposed (what ever happened to freedom of Speech and assembly?).

A section of the protest movement (mainly the Bolsheviks) promised that the whole protest would be "peaceful", claiming to speak for us all. This was patently not true, how could they claim to want to both shut down the meeting and remain peaceful, when the only way to shut down the meeting would have meant attacking the site. I personally wanted to shut it down if it were possible and I realised the implications of this (ie the necessity of attacking the site). The Bolshevik leadership's were pandering to the media to try to get sympathy from the populace and to contain the protests into defined limits that maximised the ability to control the Spectacle of the protests to ensure maximum recruiting possibilities.

The media continued the frenzy, claiming a web-site urged protesters "to turn up with baseball bats." The source according to some comrades who looked in to it was Indy-media. Indy-media is a site designed to allow anyone to write articles. It is not unreasonable to suspect that the article was posted by the journalists themselves or a cop or intelligence official (or just about anyone who doesn't like us). No-one turned up with baseball bats.

With all of the media hysteria, the police warned that the protesters would be "dealt with." This had the effect of scaring many people away from both days, most notably the second day where there were barely a thousand people (I don't know, I am shit at estimating crowd size) who turned up. Everyone believed we were going to get smashed. Their effective propaganda meant they didn't need to.

As the protests began the hysteria continued, claiming that the WTO was working at getting Generic medicines to the Third world. Whilst never mentioning that the WTO had a hand in protecting the corporations ownership of the patents of the medicines in the first place. This was played up by the WTO to discredit the protesters. The Sydney tabloid the Daily Telegraph ran a picture of a masked protester holding a bong? molotov? on the first day of the protest. It was ridiculous and probably discredited the paper somewhat. (I saw the article after being handed a copy of the "Herald-Scum" a send up paper handed out at the protests, and assumed it was in that, yet I could not find it, until I was informed it was in the real news paper).

The only positive for the protesters on the fist day was that a Journalist from the Australian was ran over by a Police Horse. The media have claimed protester violence for people using marbles to defend protesters from horses (Mayday this year at ACM). One of their own got hurt, which meant that the use of horses was questioned, as it was a direct threat to the journalists themselves. If a protester got ran over there would have been no mention of it, this is what always happened in the past. The reason that marbles have been used against horses was clearly evident and the use of mounted Police at protests were questioned.

[illegible] within the protests themselves, maintained in the main, by the Bolshevik organisations. The controllers of the Megaphone have the loudest voice. They were able to get and focus the attention of the protesters into following their direction. They see this as leading the protests, they are in reality becoming the actors in the Spectacle, by playing the roles of the leaders they make the other protesters become the passive observers, only participating in staged events.

One example was an "independent" activist (who was in the Democratic Socialist Party) criticising the Citrus Bloc (Anarchist/Student and assorted other) for acting without taking the ideas to the mass meetings. She claimed that we were undemocratic by doing this. Whilst some criticism was probably justified for not informing them of our actions (more on this later), we were in no way bound to the central decision making body of the protest, just as the central decision making body of the protest was not in any way bound to the decisions of the government. It was OK for them to use democratic principles to discredit the actions of the Citrus Bloc as long as it was not applied to them in a broader sense. Democracy has many flaws (minorities always suffer) not in least is the necessary maintenance of the Spectacle to "maintain order".

The Bolsheviks wheeled out a long line of speakers denouncing the crimes of the WTO, the USA etc. I don't think anyone would have turned up if they didn't think the WTO was bad. It seemed like preaching to the converted. Speaking about the crimes of the WTO is good in most circumstances, but when protesting the WTO at the meeting itself, it inhibits action and diverts attention away from doing stuff. This has a direct effect on the roles of the protesters. They become passive receptors of information disseminated by the Megaphones and numerous leafleters and paper sellers. The Bolsheviks became the speakers and controllers of information.

This maintenance of the Spectacle should be expected from the Bolshevik organisations. They believe in a State and State control over information. Their papers are the embodiment of their version of the Spectacle, the same controls of Authoritarian Law and the Spectacle are left in place to maintain class divisions, to maintain power structures, so they will be able to rule over the passive working class as the active machinery of the State. They don't want a Revolution, they want a change of government, of the means of ruling. They want to become the new ruling class. This is the true aim of Bolshevik organisations.

When we first arrived at the protest on the second day, we attacked the fence, trying to create a breach to thin out Police numbers (having to divide their forces to defend numerous weak spots). When we tried to pull out as the cops moved in, we ran into a wall of media who had all followed us in the frenzy to get the best shots of the "violence" (those poor defenceless fences). We had to quite literally push our way through the journalists to get out of there, some even getting knocked over. They deserved what they got, for both who they are and for blocking our way out. The corporate media are a pack of dogs.

One of the positive aspects of the second day was (despite the trouble it caused us) that when the Citrus bloc attacked the fences, many in the crowd followed our lead, the problem was they did not know what we intended. This is why we need to communicate with the Bolshevik organisations. We must *tell* them what we intend to do, and not subject ourselves to their megaphone democracy. People were stifled by the Bolsheviks and were looking for a more active attempt to stop the WTO. They saw our fence attacks as at least doing something and wanted to join in. They need to get this opportunity next time.

Each night after the protests we all huddled around numerous TV's to watch ourselves get misrepresented by the Spectacle, we ridicule the media but we still watch it. Well, its always fun to see yourself on TV, even if no-one else can recognise you...

The Spectacle's influence is in decline. The lies of the State and the Media are having less of an impact on ordinary people. This is primarily because their version of

reality has become too divorced from what really happens in reality. The Bolsheviks try to peddle their Spectacle, but thanks to the Soviet Union etc. it is easy to combat.

Within the WTO protests the Spectacle of both the Corporate media and the Bolshevik Parties' machinery played roles in limiting the movement and effectiveness of the actions planned. The numbers of the protests were limited by the Corporate medias propaganda about violent protestors and Police crackdown on protests. The Bolshevik version of reality is not really a major threat to the destruction of the Spectacle, its influence is limited. Their attempts to control the protests were somewhat successful, but by no means complete. Many people still turned up, many were hostile to the Bolsheviks and many wanted to undertake direct action. The Spectacle is weaker within protests than most other places. Active defiance help break down the barriers and a new reality, based in reality can become possible.

All information wants to be free.
Don't just hate the media, Become the media.

# reviews

All reviews written by Holden Caulfield.
Contact: XanxfrexahotmailcomFor more information.

**'The Match!' Anti Authoritarian Anarchist Journal, edited by Fred Woodworth**

The only issue I have had the fortune of picking up is #95, published in Spring of 2000, but I must say I am very happy to finally get my hands on a copy of this popular US anarchist magazine. A couple of notes about the magazine, before I get too far into it: the entire magazine, from cover to cover, has been produced entirely without the use of computers, on the last printing press of it's kind, which Fred owns, including the cutting of the paper, collating and, obviously, distribution. All of this, completely without the use of computers. Here I sit, typing away on the accursed contraption myself, and I'm pretty humbled by Fred's refusal to capitulate to the technocracy, especially considering his print run is over twenty times my own.

The magazine itself is characterised by the fact it has been in print since 1969, and over that time the editor has a wealth of experience and knowledge to draw upon. He introduces with a tirade against the 'violent anarchists' of the WTO, resorting to pretty puerile arguments which seem to amount to nothing more than a fear that the general public will fail to recognise his stance as the true form of anarchist thought. While his argument is pretty compelling – that property destruction is a form of violence, which the State abounds in and is characteristic of hierarchy, oppression and is thus no way anarchist – it seems to come from the safe position of his Arizonian hermit lifestyle. If one has been attacked daily, from all sides, by offensive advertising, redneck police and corporate fashion slaves, the moment of riot or insurrection can turn to violence as a natural reaction against oppression. A smashed corporate window is a symbol of our own war against terror, against corporate terror, and while I'm certain that it nothing great for the peaceful inclined population, it may have spoken volumes to those (like myself) who are embittered from an exhaustive fight against capitalism.

Fred goes on to attack the violent anarchists, Green Anarchists, John Zerzan (primarily for indicating sympathy for the Unabomber, it seems, and whilst I do not advocate the murderous actions of afformentioned terroist, I certainly can't relate to Fred's hysterical, reactionary tone when he denounces the Unabomber as a lunatic) and pretty much every school of anarchist thought existing, and announces that his zine will most likely change it's title to 'Anti Authoritarian Journal' if the general trend in anarchist though continues toward the school of property destruction Eugene rabble rousing assholes. Of course, if anarchist politics are nothing more that gratuitous property destruction and wanton vandalism, I'll be inclined to refute my association with said politics, but I think Fred's fear of that is a little misguided, perhaps due to the fact his thirty years of publishing an anarchist journal failed to impress upon said vandals the values of anti authoritarian anarchism; which, I'm sure we'd all agree, is the basic meaning of anarchist politics, anyhow.

What made this zine so excellent was Fred's arguments were well written, engaging, and above all, intelligent, despite their often dogmatic, hysterical undertones. I think the strongest moments in the magazine are the reports on police brutality, which highlights just how stupid and idiotic police are. Also, the columns section is excellent, although the paranoia suffered by most of the authorship does impress a sense of hermitship on their part, as mentioned above!

**PROFANE EXISTENCE #40**

I like the quote inside the columns section, "they should change their slogan to making punk a threat again, and again, and again...". I, for one, are very happy to see Profane is still putting out copies of their bold, antagonistic publication. Inside this issue are interviews with a bunch of crust punk bands (Scorned, Bleeding Kansas, etc.) as well as informative activist news, somewhat useful reviews (not nearly comprehensive enough... plus, the review of my zine was probably written without actually *reading* the contents, proved by the fact the reviewer names Katte Kolowitz as a hardcore artist?!), an awesome 'History Of Crust' section by Felix Havok, proving again how much punk rock knowledge rests in his (no doubt) insane record collection and somewhat nerdy fascination with obscure punk records. Some of the anti-Bush sentiment was predictable and stale, but I guess the more voices shouting down this smug, spoilt motherfucker the better. I think when Profane keeps to a regular and consistent publishing schedule, it will once again be the useful resource it was of past years; at the moment, at the very least, it's an excellent read.

**FUCKED UP 'No Pasaran' EP (Deranged Records)**

If this record had more songs on it, I'd have no hesitation in crowning it the best record this year, in full knowledge that no matter what I say about it, only two or

three people out of ten would actually read the reviews, let alone care what some Australian punk kid has to say about some Canadian hardcore band. It should be no secret by now that Canada has the some of the best hardcore / punk bands in the world. I'll run a short list of the band I've listened to this week that have a Canadian relevance, to highlight the point: Acrid, Chokehold, Haymaker, Ire, Submission Hold, Propagandhi, I-Spy. Now, I could go on to exercise some pointless 'look at all the bands I know of', but I think the point has been made. But, I do think it's not too known that Fucked Up are genuinely one of the fucking BEST hardcore bands I've heard out of Canada? I know I said this shit about Haymaker, and I'll probably say it again about Haymaker the next record I hear (which is apparently going to be a split with Fucked Up...) but this record is fucking brilliant. The first song is a remembrance of the Spanish Civil War, in which Anarchists formed workers councils all over Spain and held a great deal of the country, fought against Franco's fascist's in the trenchs, and against an increasingly anti-revolutionary communist party in power at the time. I haven't read too much about it, so my knowledge is restricted to a couple of articles and books I've read, but this song inspired me to read Orwell's 'Homage To Catalonia', which I strongly recommend everyone read. The final line, "they can bury our bodies but not our dreams", that's so beautiful! Flip the record over and you have 'Circling The Drain', which is about that feeling you have of complete powerlessness and that inevitable crash into reality, that modern life is pretty damn boring and doesn't offer much options outside buying stuff to make up for it. All of this delivered in punk rock's delightful in-your-face barrage of catchy riffs and shouted vocals. I'd say this record is in perfect company next to the Tragedy 7", HHIG 'Monuments To Thieves', Black Flag 'Six Pack' 7" and the Tear It Up 12"

***BOLO'BOLO* by P.M. (Semiotext(e))**

The first mention I heard of a Temporary Autonomous Zone came from a spectacled, dreadlocked woman at the Newcastle Young Writers Festival, years before it became a hipster event for unthreatening inebriates. She whispered it as something of a secret, as if she was letting me onto something she really shouldn't, and told me of a plan to organise a huge trek through the desert with a bunch of acid chomping hippies, to protest something or another. In my head, the Temporary Autonomous Zone became a kind of drug party for white radicals, and, at my tender age of seventeen, as now, sounded about as interesting as most drug party's, which is, evidently, akin to watching my potatoes go green and develop mutations.

Several years later, I managed to track down the book 'The Temporary Autonomous Zone' by the 'goofy sufi' himself, Hakim Bey. I finally read it, and translated what the spectacle dreadlocked woman may have been alluding to in her desert party into something that may have been more interesting than observing a vegetables shelf life. In fact, I liked the book enough to print up copies of it to distribute, which is yet to happen, but, hopefully, imminent.

One thing that kept popping up through the book was the references to a book called 'Bolo'Bolo' by author P.M. (oooh! Myserious anonymity!). Not even a week later a friend had the book, and announced it to me in no less terms than spectacular, amazing, enthralling, and so on. Unfortunately, he'd borrowed it from a library he'd since racked up a $60 overdue fee with, and I was left on the other side of the proverbial fence.

And then, after a day exploring the anarchist bookstores of Sydney (of which there are two, so it doesn't exactly qualify as an exploration... more an 'excursion'), said friend and I both managed to track down a copy each at Jura Books. I read it two days later, pretty much cover to cover in a mornings sitting, and was indeed enthralled by it's spectacular nature.

Bolo'Bolo is divided into two parts, the first outlining the unpleasantry of life for people in capitalist society (P.M. refers to this as the Planetary Work Machine in an ingenious series of suggestions and proposals), the second outlining the new form of human societies, the bolos. In the edition I own, it also includes an authors apology.

The first part opens with "Life on this planet isn't as agreeable as it could be", a revolutionary realisation if anything. He recounts the history of human society as the development of the Planetary Work Machine, concluding, to simplify, that work is the worst thing that could have happened to society. Fine with me. But what, as the conservatives love to cry, do you propose to replace work with? Someone has got to take out the garbage?

P.M. proposes that "bolo'bolo is one of those unrealistic, amoral, egoistic manoeuvres of diversion from the struggle against the worst", that is, a revolutionary proposal. A world of networked communities, bolos? Sounds good to me. The second part is made up of ideas how such a world would interact. This is my favourite part. Author P.M. doesn't propose that people are forced to conform to any kind of community if they don't want to. Each community, composing of 500 people, can operate completely autonomous of every other if it so chooses. So, if all the bad pub rock bands wanted to live together and lie, cheat and steal from eachother, they can!

I am weakened from continuous computer screen gazing. I want to write a lot more about Bolo'bolo, but I prefer to let the first draft be the last. At least there is an element of impulse there, and I usually rely on impulse before all else. So, if I haven't already sounded convincingly excited about this book, I'll say now that this book will appeal to anyone with an affection for the revolutionary imagination, from the Situationist's Vaneigem to Bey's TAZ, to punk rock playfulness. I recommend it highly.

# an address to two million in Rome

Communique' from the EZLN which was read during the demonstration in Rome, Italy, on February 15, 2003. It was read by Heidi Giuliani, the mother of activist Carlo, who was assassinated by the Italian police in Genoa in July of 2001.

Brothers and Sisters of Rebel Italy:
Greetings from the men, women, children and old ones of the Zapatista Army of National Liberation. Our word is made cloud in order to cross the ocean and to reach the worlds which are in your hearts. We know that today demonstrations are being held throughout the world in order to say "No" to Bush's war against the people of Iraq. And it must be said like that, because it is not a war by the North American people, nor is it a war against Saddam Hussein. It is a war by money, which is represented by Se~or Bush (perhaps in order to emphasize that he is completely lacking in intelligence). And it is against humanity, whose fate is now at stake on the soil of Iraq. This is the war of fear. Its objective is not to defeat Hussein in Iraq. Its goal is not to do away with Al Qaeda. Nor does it seek to liberate the people of Iraq. It is not justice, nor democracy, nor liberty which drives this terror. It is fear. Fear that the entire world will refuse to accept a policeman which tells it what it should do, how it should do it and when it should do it. It is fear. Fear that the world will refuse to be treated like plunder. Fear of that human essence which is called rebellion. Fear that the millions of human beings who are mobilizing today throughout the world will be victorious in raising the cause of peace.

Because the victims of those bombs which will be launched over Iraqi lands will not only be Iraqi civilians, children, women, men and old ones, whose deaths will be merely an accident in the headlong, arbitrary path of he who, from his side, calls on God as an alibi for destruction and death.The person leading this stupidity (which is supported by Berlusconi in Italy, Blair in England and Aznar in Spain), Se~or Bush, used money to buy that power which he is trying to hurl upon the people of Iraq. Because it must not be forgotten that Se~or Bush is the head of the self-proclaimed world police, thanks to a fraud which was so immense that it could only be covered up by the shadows of the twin towers in NewYork, and by the blood of the victims of the terrorist attacks of September 11, 2001. Neither Hussein nor the Iraqi people matter to the North American government. What matters to it is demonstrating that it can commit its crimes in any part of the world, at any

moment, and that it can do so with absolute impunity. The bombs which are to fall in Iraq seek also to fall on all the nations of earth. They would also fall on our hearts, and thus universalize that fear which they carry within. This war is against all humanity, against all honest men and women.This war seeks that we should know fear, that we should believe that he who has money and military force also has right. This war hopes that we shall shrug our shoulders, that we shall make cynicism a new religion, that we shall remain silent, that we shall conform, that we shall resign, that we shall surrender...that we shall forget...That we shall forget Carlo Giuliani, the rebel of Genoa.

For the zapatistas, we are the men who dream our dead. And today our dead are dreaming a rebel "NO." For us there is but one dignified word and one conscientious action in the face of this war. The word "NO" and the rebel action. That is why we must say "NO" to war..A "NO" without conditions or excuses. A "NO" without half measures. A "NO" untarnished by gray areas. A "NO" with all the colors which paint the world. A "NO" which is clear, categorical, resounding, definitive, worldwide. Today there is a "NO" which shall weaken the powerful and strengthen the weak: the "NO" to war. All of us, each one in our own voice, in our own way, in our own language, by our own action, must say "NO." And, if the powerful wish to universalize fear through death and destruction, we must universalize the "NO." Because the "NO" to this war is also a "NO" to fear, a "NO" to resignation, a "NO" to surrender, a "NO" to the forgetting, a "NO" to renouncing our humanness. It is a "NO" for humanity and against neoliberalism. We would hope that this "NO" would transcend borders, that it would sneak past customs, that it would overcome differences of language and culture, and that it would unite the honest and noble part of humanity, which is also, and it must not be forgotten, the majority. Today the skies of the world are clouded over with warplanes, with missiles - which call themselves "intelligent" merely so that they can conceal the stupidity of those who are in charge of them, and those who, like Berlusconi, Blair and Aznar, justify them - with satellites which point out where there is life and where there will be death. And the land of the earth is tarnished with machines of war which would paint the earth with blood and shame. The storm comes. But dawn shall come only if the words made cloud in order to cross borders is turned into a "NO" made stone, and they make an opening in the darkness, a crevice through which tomorrow can slip.

Death to death!

**"Rebel Waltz"**

I slept and I dreamed of a time long ago
I saw an army of rebels, dancing on air
I dreamed as I slept, I could see the campfires,
A song of the battle, that was born in the flames,
and the rebels were waltzing on air.

I danced with a girl to the tune of a waltz
that was written to be danced on the battlefield
I danced to the tune of a voice of a girl
A voice that called "Stand till we fall
we stand till all the boys fall."

As we danced came the news that the war was not won
5 armies were coming, with carrige and gun
Through the heart of the camp
swept the news from the front
A cloud crossed the moon, a child cried for food
We knew the war could not be won.

So we danced with a rifle, to the rhythm of the gun
in a glade through the trees i saw my only one
Then the earth seemed to rise hell hot as the sun
The soldiers were dying, there was tune to the sighing.
The song was an old rebel one.

As the smoke of our hopes rose high from the field
My eyes played tricks through the moon and the trees
I slept as I dreamed I saw the army rise
A voice began to call, stand till you fall
The tune was an old rebel one.

Joe Strummer RIP

CONTACT US AT BICYCLEPROJECT@yahoo.com.au

**Wollongong Bicycle Project**

The Wollongong Bicycle Project is a community-based initiative that focuses on providing bike transportation to the people of the area. To realize that goal, we focus on teaching bicycle maintenance in order to ensure that bikes on the streets stay on the streets. Here is a partial list of the programs we would like to initiate:

- earn-a-bike program: participants receive a bike by volunteering their time in our shop.*
- bikes for sale: we sell gently used bikes to pay for tools & supplies
- advocacy: we support alternative forms of transportation we support the reuse and recycling of bicycles
- workshops: unique bike maintenance workshops for children and adults
- rides: short trips, from time to time
- open shop: we make our tools available to the public
- bike "art": creative uses of non-usable bike parts

The general idea behind the project is to make bicycles more available to the public. While bicycling is not for everyone many people would enjoy and be benefited by having easier access to bicycles and bicycle parts. The project strives to be able to give anyone in the public the knowledge to maintain a bicycle and a bicycle to practice those maintaining skills on. This is not a money making venture, the project sees itself as being a self supporting collective which is supported by the community which uses in such a way that those who want can earn a bike by volunteering a minimum of time if they wish, or just come on in a build a bike. The project will also make bicycles available which are in good running order at an affordable price ($20-60 to cover labour and parts) for people not interested or unable to donate the time to build their own bike.

Donated bicycles which are unfit to be refurbished into a new bike can be used in other ways. Other projects have used these bicycles for the making of public art, furniture, and a variety of other uses.

The Project also seeks to begin making bicycles that more adequately meet people's individual needs. Eventually we want to be able to create bicycles for people who may not be physically able to comfortable ride a standard bike (i.e. tricycles, hand pedal bikes, recumbents, etc.).

The ease at which a bicycle can be maintained in comparison to a car, the lower environmental degradation and higher health benefits of riding, and the less danger involved in riding compared to driving all make bicycles an important for m of transportation. The project does not aim to undermine local bicycle businesses but we would quite pleased to see the number of automobiles in the area drop significantly

# ANTI-WAR?

As ANZAC day draws near, there has been the predictable footage of ANZAC vetrans pleading against anti-war protest saying that protesters call for the end of all wars, and that sometimes war is unavoidable. Of course there are reasons for protesting against the war, but the latter may also be true.

In the video *Manufacturing Consent* Noam Chomsky mentions, as an example, totalitarian US society during World War 2, and that it may have been unaviodable considering the industrial might of Japan and Germany. There are many sides to this particular example, but the general idea is worth considering. A powerful nation state with unprecedented industrial strength conquering territory and disrupting races, towns, and the bioshpere. Perhaps another nation state is needed to resist and organise the high numbers of people involved. I see this as the "Clashing Antlers" view : a standard toe to toe slugfest to see who's the toughest, smartest, richest, and most paranoid.

Interestingly, there is a school of thought that thinks this is what happened to Germany before, during and after World War 1.Germany saw looming battles with France and other european states (forgive the generalisation) and thought, "why the hell not. The loser can dust themselves off and give up some territory in Africa/Asia etc". The resulting long gruelling battles with unprecedented firepower, chemical weapons, and tanks, on traditional trench-style frontlines, were obviously horrific and deeply disturbing. The post-war sanctions and agreements of France, the US, the UK, and others, were nothing before seen on such a large scale, with a "modern" monarchy style democracy. It was in this era of hardship and depression that champions of eugenics, facism and corruption gained popularrity, because they at least appeared to know what to do.

I think that modern, or "post-modern" war is quite different though. Post modern war has taken the lessons of nationalism, propaganda, industrialism and fear, and used them to prop up a failing global economic system. This type of warfare is crucial to western-style democracies, and is more increasingly becomining linked with daily life.

An example of this is the "Hollywood " approach to the current war in Iraq, hollywood designed sets to teasingly show off the pornography of war. Guys with shoulder launched missles happily blowing away buildings, fighter pilots on amphetamines blowing away friendly aircraft, and strafing friendly ground troops. This sound bite style of coverage leaves no room for important questions, like who lived in that house? Why are the Pilots on speed?.....Is war a testing ground for human control?

Interestingly, this conversation came up at a festival where "Red Bull" were giving away free cans of their caffine and taurine laced soft drink, with booklets that happily explain

> "Red Bull revives the body and stimulates the brain. That's why students, sportspeople, drivers, workers, and business professionals all over the world are turning to stay sharp and get an edge"

while trying to sympathis with the reader about the hectic lifestyles of the modern capitalist. Only two cans a day though kids.

So this is what I have to say to the ANZAC dude....YES we have to stop war, as well as consumerism, greed, nationalism....etc.What I'd really like to stop though, is the attack on global society by the forces of economy. Iraqi civilians dying in war and through sanctions, Australian workers getting fucked over by Centrelink, Indonesian wage slaves, The col-tan miners of the congo...these are all directly linkable effects to economy, war or both. I might not have answers...but I think asking questions is more important anyway.

Scott

# Towards a New Cold War

Mass Terrorism

As the global economic system lurches from one crisis to the next in continent after continent, the escalating hysteria over terrorism reflects desperate attempts by western planners to concoct new enemies and re-create the tired old logic of the cold war. While American military spending as a percentage of global spending continued to rise throughout the 1990s, (from one third at the end of the Cold War to 40% currently - one third of a trillion dollars US per annum), the absurdly named "War on Terror" is set to rehash the same contrived threats and anti-communist type hysteria that marked the McCarthyist period. After a lull for a decade, after the demise of the USSR as a world power, and a clumsy attempt at positing the "War on Drugs" as keeping at bay the great new lurking menace to civilisation, a convenient, and slightly more credible threat has seemingly been found to fill the void. And in classic Orwellian style it turns out to be a former ally from the last great crusade.

A prescient quotation opens Naomi Klein's No Logo:
"You may not see things yet on the surface, but underground its already on fire".

It was made by an Indonesian writer commenting on the escalating radical activity and organising which led to the overthrow of the Suharto regime after 33 years of corrupt military rule. The quotation alludes to Indonesia's proud history of militant and mass-based struggle against tyranny and oppression; it also foreshadowed the international uprising against corporate globalisation.

Suharto famously began his reign with a "staggering bloodbath" as the American elite observed with solemn appreciation. It involved the hideous mutilation and slaughter of between five hundred thousand and two million actual and "suspected" leftists. In fact, the killing was indiscriminate; whole villages were eliminated from the planet; rivers literally flowed red for weeks and months until the annihilation was complete and another American colony was rendered safe from any dangerous developments in self-determination and independence.

This bloody slaughter successfully neutralized a huge radical movement. At the time the Indonesian Communist Party (PKI) with three million members was the biggest in the world outside Russia and China. Since it was clear to American power that any semblance of a free election would be won by them, democracy was simply eliminated from the equation.

This large reservoir of militancy continues in Indonesia, sometimes expressed through the surviving fragments of a once powerful union movement. But mostly it has been channeled into manageable, officially sanctioned expressions of dissent in the form of organised religion. As the desperate, grinding poverty of the huge underclass deepens devouring * of the population - 100 million people - so a once secular, moderate and only nominally Muslim society evolves, under Western tutelage, in to a quagmire of religious extremism. As the old, exaggerated threat of "godless communism" is just about expunged from collective memory, an apocalyptic vision of a new evil steps in to conveniently fill the void - Islam.

In reality, western planners are well aware that this new bogeyman it helped create poses no threat to western capitalist interests. For one thing it is a phenomenon that is amorphous and can easily be fragmented and divided, for instance by playing off "moderate" and "extremist" Muslims. For another thing, it is not a popular movement calling for social change but one mired in ancient superstitions - in fact it

explicitly militates against any such popular insurgency. And ultimately, traditional colonialist methods of installing and maintaining barbaric puppet regimes are working just as well now as they have in the past. The only potential obstacle to this flow of violence from rich to poor nations being educated and aware domestic populations ready to call their governments to account.

And so the real threat to corporate control remains the same. Popular organising and agitation for extending the sphere of social freedom and challenging corporate dominance - in short, meaningful democracy - remains the gravest threat to their grip on power. As such, the growing anti-corporate movement, in solidarity with the constant rebellions in the global south, already presents itself as the single biggest challenge to American hegemony. As it has at critical times in the past, an international upsurge in radical agitating once again threatens to bring down their structures of authority and their system of oppression.

Niche Terrorism

A year after the commencement of the most recent US bombing of the wasteland of Afghanistan, on the other side of the hemisphere, Bali, a vulgar playground for the great Australian yob, met the spectacular fate we were all so gratuitously made aware of recently.

The motivation for the bombing is rooted as much in domestic Indonesian and regional politics as it is in global events. For one thing there is a mass of poor and angry youth in Indonesia, all of whom are potential recruits to Bin Laden's cause. They have ample justification for the anger and desperation they feel. After a period of relative independence during the 1950s and '60s under the popular and widely admired President Sukarno, Indonesia was relegated back to colonial status during Suharto's bloody rule.

The hallmark of Suharto's reign, apart from his submission to Western corporate interests, was massive and endemic corruption. It was a system that came to be denounced by the Western press as "Crony Capitalism", though only after Suharto was ejected from power and the flow of capital to rich nations dried up as the "Asian tiger" economies collapsed following the currency crisis that struck south-east Asia in the late '90s.

During his rule, Suharto robbed his country blind. Upon his fall from grace, his family's combined wealth was estimated at £20 billion. Meanwhile Indonesia, like the other countries in the region, (apart from pre-dominantly white Australia), remained mired in abject poverty.

As factory slaves across Asia, on $1 a day, consider themselves the fortunate few for simply having a job, big fat Brits and Aussies and Germans trawl Indo-China, vomiting all over its ancient culture and molesting local women and young children on sex tours. Meanwhile empire builders in the West blithely observe the horrors they have constructed while feigning outrage over sparodic bombings as they tell us what to think and how to re-act with an avalanche of pre-digested propaganda pumped out by their de facto mouthpiece: the commercial media.

With this in mind, who can blame the great mass of humanity in the third world for resenting our conspicuous consumption and reviling our arrogance and ignorance? Indeed, who can blame them for hating us?

In the US the questions reluctantly provoked by September 11 such as: "Why do they hate us?" and "What have we done to provoke this outrage?" were generally met with a shrug of the shoulders and dumb silence from the president down, despite the answers being glaringly apparent to the rest of the world.

The next time round, in Australia, such questions were not even asked; but once again with no evidence it was just assumed to be the same "Muslim extremists" with their "hatred of freedom". Although the bombers were probably targeting westerners in general and not Australians specifically, in Australia we self-consciously saw ourselves as the target and lamented our loss of innocence. So sheltered is our thinking that no-one in the official media even considered the possibility that Australia may in fact play a role in world affairs, and a quite bloody one at that.

It is important to recognise and remember that Australia, while a relatively minor player on the world stage, is, and has for a long time been a significant imperial power in the Pacific region. So when John Howard places Australia in the role of Washington's "deputy sheriff" in the region, ready to launch "pre-emptive strikes" against neighbouring countries, as he has mooted in press interviews in the recent past, it mainly comes across to his domestic audience as weak and stupid, albeit dangerous, posturing; but in Indonesia and other countries across Asia it is clearly understood simply as a realistic geo-political assessment and is further confirmation of Australia's standing as a white, war-loving, neo-colonial power, ready to coerce local populations, devastate the ecosystem and steal the natural resources of weaker nations in the typical imperial manner.

Australia's military and political role in East Timor in the period leading up to and since their independence was widely unpopular in Indonesia among large sections of the population and the political elite alike. The Australian Army's arrogance and its demonstrated commitment to the use of fire power inflamed the passions of many on the streets of Jakarta. Australia they claimed, was seeking to fragment the Indonesian archipelago for its own interests, to colonise East Timor and steal what was rightfully Indonesian land. Much of this rhetoric along with the outrage that accompanied it was no doubt whipped up by fascist elements in the Indonesian military.

The preposterous notion that East Timor ever belonged to Indonesia was only ever given credence internationally by successive Australian governments, beginning with Whitlam's. Similarly absurd is the notion that Australia has ever supported the legitimate aspirations for independence of the people in other occupied "provinces" such as West Papua. Still, clearly animosity towards Australia, the US's most sycophantic ally, is deep and widespread in Indonesia, and the notion that Australia is only interested in colonising East Timor merits serious attention.

In 1975, the Whitlam Government's pretext for supporting the Indonesian invasion of East Timor was that the newly independent nation was "economically unviable" in official government speak. In fact, it was well known that the Timor Gap contained large oil reserves which Australia felt it could better exploit in partnership with a murderous anti-communist like Suharto than with the popular, leftist FRETILIN party which had recently emerged pre-dominant in East Timor. An opportunity arose to steal from a tiny, defenceless half-island nation, the world economy's answer to a religious experience and it was taken without mercy. And so a third of the population was sacrificed for corporate profit on the altar of global capitalism in one of the most barbaric episodes of the 20th century.

Today the robbery continues unabated with Australia recently withdrawing from the jurisdiction of the International Court of Justice in relation to international sea boundaries to illegitimately claim 82% of the $A30 billion "Greater Sunrise" natural gas fields falling within East Timor's territorial waters.

And so once again Australia, implicated in crime after crime, thieves from this most impoverished of nations one of the few resources available to it that might go some way to lifting its traumatised people out of the relentless suffering they endure.

There is one ray of hope though. As East Timor begins to market itself as a new tourist destination, another opportunity may open up to encourage the flow of desperately needed capital into the country - it may be lucky and transform itself into the next Bali.

Terrorism Imagined

Like the old Cold War, the war on terrorism threatens to be a war without end. A war with whomever happens to be out of favour with Washington at any given moment. It will be used time and again as a justification for whatever military adventures the might of the world's powers feel the need to conduct in order to extend the sphere of their influence and power and remind us all who is in charge.

At home, the idea of foreign terrorists hiding in the shadows ready to strike at any moment taps in to the sub-conscious fears and anxieties of many people in society. It is a very useful idèological construct for social control reminiscent of the early stages of past "reds under the bed" type scare campaigns. It encourages compliance and conformity in the face of heightened class conflict around the globe and stands as a threat, almost a dare to questioning minds and unsatisfied slaves everywhere that to challenge state power may result in arrest, interrogation and indefinite detention on arcane charges, or none at all as the case may be.

While state power certainly has an interest in exaggerating the "terrorist threat", the phenomenon is real to the extent that the poor and dispossessed continue to plant bombs and hatch secret plots to strike back at their tormentors. This will happen so long as Western power continues to view the entire world and the people in it as a resource to be conquered and exploited. So long as the marginalised and dispossessed of the world continue to fester in squalor, denied their birthright and severed from

their cultural heritage, while confronted by the opulence and wealth of the West, then the seeds of terror will continue to be sown.

Unfortunately for the adherents of non-state terrorism, the traditional guerrilla strategy of small-scale, targeted violence in the face of overwhelming force tends to result in stalemate, with civilians usually suffering the consequences. It can also isolate the antagonists from potential or actual mass based, popular movements since the desperate resort to violence is necessarily authoritarian, undemocratic and unaccountable. In short, it is a campaign that, far from undermining state power and US world dominance, plays to its strengths and entrenches it.

Alternatively, as a new generation of enthusiastic and dedicated young activists poses new problems for the ruling elite and expose some of their constant abuses of power, new opportunities emerge to combat the free market myths that plague modern society.

Despite the grotesque spectacle of maniacal warlords at home and elsewhere whipping the population into a frenzy of jingoism, there are growing signs that more and more people are questioning the official line and challenging the lies and disinformation that passes for news on a whole range of issues. Many people are willing to employ their critical faculties. The continued expropriation of people's thoughts and opinions is not a fait accompli.

With every reaction there is an opposing, progressive action. The test of whether they will be able to enforce their agenda lies in the refusal of people to participate in war crimes and make their system of war and repression untenable. That's up to us.

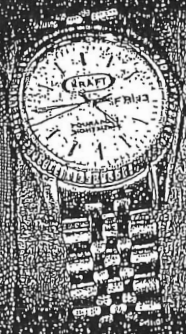
- Lindsay

## Call for Contributions

Do you have something to say? We would love to publish your contributions. If you have some analysis of the left and progressive movements, info on a topic you think would be interesting to other revolutionaries then please send it along with your pictures, comics, stories, poems etc to:

PO Box 167
Kelraville 2500

email:
revolutionary-action@yahoogroups.com



# What is Revolutionary Action?

Revolutionary Action (RA) has been established by a group of people committed to a revolutionary transformation of society based on the united power of the working class. To achieve this aim we support the self- mobilisation and self - organisation of the working class, who make up the vast majority of society. RA believes that only the collective democratic action of the oppressed can create a society based upon the fullest possible political democracy.

RA is for people who call themselves anarchists, socialists, communists or whatever, to come together and fight against capitalism and it's effects. Revolutionary Action is a collective not a political party. Within the boundaries that the collective explicitly believes, that the way to create a better world is through revolutionary workers' self-liberation; the greatest amount of pluralism and debate is encouraged. Decisions of the collective may be publicly disagreed with and openly challenged by individual members or factions formed where a group of members disagree with the majority. RA has no central body and no hierarchy. All decisions are made by the general membership and any administrative positions are without privilege, recallable and will only exist to administer decisions of the membership.

RA supports the development of action and ideas that promote the concept of self management and try to counter and prevent bureaucracy, hierarchy and elites from emerging in our movement. We envisage a successful revolution being the result, not of a forcible seizure of state power nor the winning of an election, but of mass democratic action. RA wants to help build working class power. We do not seek leadership, but rather, try to assist ongoing struggles while drawing out and articulating their revolutionary implications. RA wants to be a flexible and innovative organisation that can help to educate and organise people. We aim to create, maintain and broaden networks in the revolutionary movement and try to incorporate into every aspect of our practice democracy, an absence of authoritarianism or hierarchy. Through a democratic, militant and dynamic struggle against capitalism we aim to help transform ourselves, our class and the world. Revolutionary Action wants to help make it possible for people to gain control of their everyday lives and to help make life as marvelous and fulfilling as it can be.

Revolutionary Action can be contacted at:

PO BOX 167
Keiraville NSW 2500
email:
revolutionary-action@yahoogroups.com